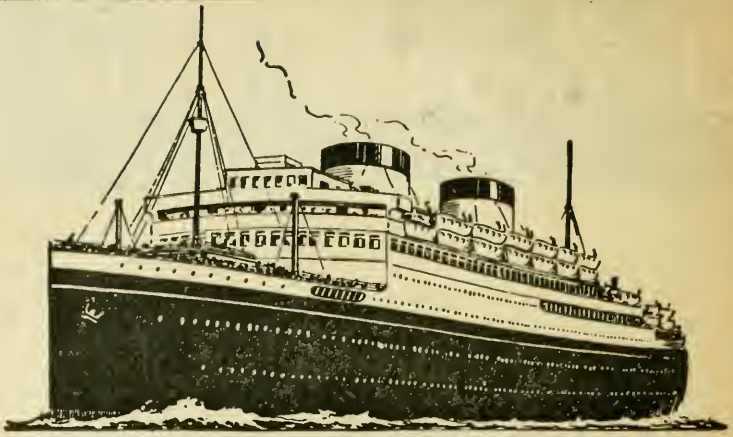


Millennial Star



Joseph Smith, the Martyr
His teachings have not died.

(See pages 403 and 408)



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And the gospel must first be published among all nations.
—Mark 13: 10

CONTENTS

	Page
EDITORIAL—	
Sincerity by Thornton Y. Booth - - -	408
CHURCH FEATURES—	
Life Eternal by Mary Ek Knowles - - -	403
The Uniting Of The Scriptures by Elder Oscar W. McConkie	406
SPECIAL FEATURES—	
Backstage by Elder John E. Gillespie, Jr. - - -	410
Gospel Queries with Elder David S. King - - -	412
POETRY—	
Glances At Church History - - -	405
What They Have Said— - - -	411
DEPARTMENTS—	
News of the Church in the World - - -	411
Of Current Interest - - -	415
From the Mission Field - - -	416

THIS WEEK'S COVER—

THE monument erected to the Prophet Joseph Smith, in Temple Square in Salt Lake City, is shown on the cover of this week's STAR. Ninety-five years have passed since Joseph and Hyrum Smith were killed by a mob—causing a great sorrow among the saints. Today the message of the Prophet still challenges the world, and his following is stronger than ever. (See pages 403 and 408)

IN THIS ISSUE—

The reactions of Mother Smith at the death of her two boys. See page 403.
An interesting comparison is made between the backstage of a theatre and the "backstage" of life. See page 410.
Henry A. Wallace, United States Secretary of Agriculture, tells what he thinks of the Book of Mormon. See page 411.

POETRY

JEALOUSY

By MRS. N. C. MICHAELSON

Your jealous anger, like a scorching sun,
Fell on the flower of love, that bloomed so fair;
Too late, remorseful tears, like freshening rain
Fell to revive it, for no love was there.

I WONDER

By ZARA SABIN

These were your books and that your favourite chair—
I wonder if they miss you as I do,
I who used to sit beside you there
And listen while you read, or read to you.

I wonder if the rug knows that your feet
No longer press it; the piano could
Still feel your finger tips, if memories sweet
Of songs once sung are held by polished wood.

I wonder—oh, I know it can't be true,
That it is foolish of me thus to ponder;
And yet, they always speak to me of you—
Incessantly of you—I wonder!

SON OF RIGHTEOUSNESS

By ST. QUINTIN ACOMB

"Unto you that fear my name shall the Sun of righteousness arise with healing in his wings."
(Malachi 4: 2)

Hail Sun of Righteousness! Thy quickening rays
Dispel the gloom and sadness of our night;
Thy bright ascent we watch, and tuneful praise
Thy kindly warmth and universal light.

Hail Son of God! Who from Thy royal estate
Assumed our day, and thence with lowly mien,
Pursued our common course but separate
From sin—though leprous all Thy friends, unclean.

Hail Thou Great Redeemer:
Such ransom price
As Thine no kinsman e'er paid, who stood
To fill his part, and law's demand suffice:
O sacred price—the water and the "blood!"

Hail Matchless Lamb of God!
Thy burning love
(Most Holy fire!) refining in-most thought,
Hath weaned from earth Thine undefiled, Thy Dove:
Whilst she, with tears, O Christ, Thy face hath sought!

Hail Splendid "Groom!" Forth from Thy chamber come:
Within the boundless vault take Thou Thy place!
Loud swells Thy praise from Saints and Seraphim
And lowest things which do Thy footstool grace.

Life Eternal

By MARY EK KNOWLES

CONDENSED FROM THE RELIEF SOCIETY MAGAZINE

THE silent men tenderly laid their burdens on the bed, and heads bared filed out of the room. At the door the last man paused and spoke, his voice gruffly kind. "Time is short, Sister Smith. We fear the mob."

The door closed and Lucy Mack Smith was alone with her dead.

For a moment she remained standing at the side of the bed, her eyes wide, her fingers pressed tightly against her mouth as if to hold back the screams that threatened to burst from her lips. Then with a dry sob she fell to her knees, her arms outstretched across the lifeless forms of her two sons.

The Story

ON June 27th, 1844, a mob with painted faces broke into the jail at Carthage, Illinois, and killed Joseph Smith, the Mormon Prophet, and Hyrum, his brother, Patriarch of the Church. Their martyrdom came as a profound shock to the saints, and the grief of all was keenly felt. In this story the author gives an account of how Lucy Mack Smith, mother of the two martyrs, must have felt when she had the bodies of her sons laid before her.

Note: It should be remembered that the account is a story only, and is neither authentic nor recorded.

For this she had carried her sons tenderly within the walls of her body; for this she had gone down into the valley of the shadow of death that they might have life; for this, that on a sultry summer night she might stand in a dimly-lit, shuttered room and look down upon the bodies of her sons, murdered at the hands of a mob! Where now was the power and the glory! Where now the flame of faith, burning like a fire on the mountain top! Her sons were dead!

How could she bear this thing? She was but human! She gave way to loud, passionate weeping, and the nervous shuffle of feet sounded in the next room. She

checked her sobs. She must be quiet. Even now the mob might be near, eager to descend like vultures and tear the lifeless forms limb from limb. Those men in the next room knew, they had reason to be afraid. With their own eyes they had seen a crowd of men turn suddenly from humans into animals, blood-thirsty and insane; with their own ears they had heard the voice of the mob grow from a rippling murmur to a maddened roar! They had seen Hyrum and the Prophet murdered in cold blood. They had rescued the bodies during that brief respite when the mob, appalled by the enormity of the crime they had committed, fled, as though in fleeing the scene of the crime they could forget what they had done.

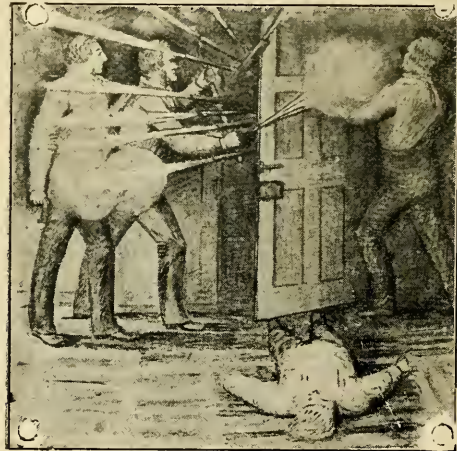
How to bid goodbye to her sons! Hyrum! From childhood he had been passionately loyal to Joseph. And his loyalty had meant his death.

Joseph! Was ever there so sweet a child . . . Joseph as a lad . . . in patched and torn trousers, and ragged shirt, his brown hair sticking through the holes in his battered hat. His quiet, serious laughter like glints of sunshine on a still, deep pool. Always he had been a meditative lad, content to sit for hours by the window, his young chin cupped in his hands, his eyes gazing off into space, his mind wondering about great things. There had been about Joseph, even from the first, that spirit which set him apart from his brothers and sisters.

That clear April day when he had come to her and told her of his vision in the grove. Strange, holy words to fall from the lips of a boy. Yet

there had been no blasphemy, no note of levity in his tone. Impossible to believe what he said, yet looking into his clear eyes she had known that he spoke the truth, that indeed he had talked with God, and her being had thrilled at the knowledge.

And this was the end! These lifeless, quiet forms, the saddened, stunned men in the next room. So much her son had accomplished, her son, Joseph, standing head and shoulders above the crowd, his manner and appearance



Old picture of the Carthage Jail scene

a kingly one. Without schooling, without learning, he had founded a new religion, a university, planned and built a city, sent missionaries to every part of the globe. He deserved a better end than this. Where, Oh God, was justice!

The minutes were fleeing fast. They pressed in upon her, ruthless, smothering. She muffled her sobs against the bed-clothes, and her tears flowed anew. Pitifully, frantically, her mind searched for some one thing, some one thought that would give her comfort in her hour of need. But she could find nothing. Again and again she returned to her bereavement, and her grief became a two-edged sword turning in her heart. It became a torture too painful to be borne in silence and she cried aloud, "Help me, God! Help me to understand. Give me, Oh I pray Thee, strength in my hour of need."

As she prayed, the pain left her body, her mind became as a clear, quiet stream flowing forward in the stillness. The thought came to her, "I am not the first. I am not the first mother to mourn on bended knee at the side of her son.

Elizabeth, mother of John the Baptist. She had her tray. Mary, the mother of Jesus Christ. With agonized heart she watched Him die. She had her cross." Then came the thought like a bright blade of steel flashing in the sun. "God chose them to be the mothers of His chosen ones. And He chose me."

Elizabeth and Mary. They had known sorrow deeper than tears. Their sons had died. Martyrs, too.

Dead? Christ dead? Every Christmas did not Christianity celebrate the birthday of a living Christ? Would He die as long as love, mercy and faith were in the hearts of men? Had not the ages woven love for Him into the very fibre and being of man, made of each truth He taught a precious jewel sparkling in the sun? Christ would never die!

Was Joseph dead? The mortal remains, yes. The body would return to the dust from whence it came. But the spirit, the Word of Truth! Through Christ they were eternal. In that moment Lucy saw into the future, saw Joseph's followers, led by the spirit of God, trekking off across the plains to a place where they could worship in peace. She saw a city built in the tops of the Rocky Mountains, and Joseph's followers growing from thousands to millions, spreading the Faith to every corner of the globe!

Lucy rose to her feet, her hands clasped before her. Joseph Smith, the Prophet, would never die. Like Jesus Christ, his memory, his Word of Truth, were eternal!

Head held high with queenly grace she walked across the room, opened the door, said, "You may take them now." Her voice was calm. Her face radiant.

GLANCES AT CHURCH HISTORY

Brief accounts of interesting events which occurred at a corresponding time of some previous year.

June 26th, 1817:—Apostle George A. Smith was born at Potsdam, New York.

June 26th, 1845:—Captain James Allen, of the United States Army, arrived at Council Bluffs, Iowa, where the Mormon Pioneers were encamped. His mission was to ask for volunteers to participate in the war with Mexico. The now-famous "Mormon Battalion" was formed and departed for Leavenworth, Kansas.

June 27th, 1844:—The Prophet Joseph Smith and his brother Hyrum were shot and killed by a mob in the Carthage gaol, Carthage, Illinois.

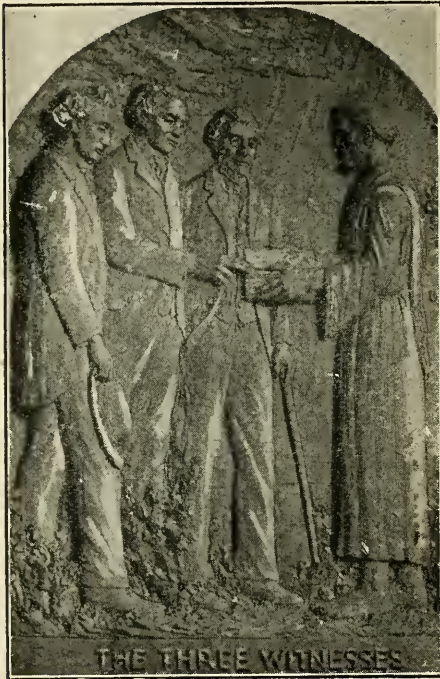
July 1st, 1855:—Orson F. Whitney was born in Salt Lake City, Utah.

July 1st, 1861:—Ground was broken in Salt Lake City for the erection of the Salt Lake Theatre. This building became a famous land-mark of the West in later years.

The Uniting Of The Scriptures

By ELDER OSCAR W. McCONKIE

UPON the flyleaf of the Book of Mormon is written: "Wherefore, it is an abridgment of the record of the people of Nephi, and also of the Lamanites—Written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile—Written by way of Commandment, and also by the spirit of prophesy and of revelation—Written and sealed up, and hid up unto the Lord, that they might not be destroyed—To come forth by the gift and power of God unto the interpretation thereof—Sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by way of the Gentile—The interpretation thereof by the gift of God."



Plaque on The Hill Cumorah Monument

Here are a few lines of the testimony of the three witnesses to this record:

"And we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon;

and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true." Then the three witnesses signed their names, after giving further testimony of the divinity of this record. We have other witnesses who saw the plates and who examined the characters thereon. By the gift and power of God it was made manifest to eight other witnesses, and they have also given us their witness as to the truthfulness of the record.

Now, two of these three original witnesses were excommuni-

cated from the Church. They found themselves out of harmony with the leaders. Some of the eight witnesses also found themselves out of harmony at times, with the leadership of the Church. But at no time did any of them ever deny the testimony which they had given that God had shown unto them this record, and that He had made it manifest unto them through the Holy Ghost and also by His own voice, and by the voice of angels from on high.

We have been told that there was a conspiracy among these men, and that they had become so depraved as to be willing to join in the commission of high crime. But conspiracy is buttressed upon deceit and falsehood and fraud and cannot endure the light of truth. Those who have charged these men with a conspiracy have paid a high intellectual tribute to them, because never at any time in all the history of the world has there been a group of men so intellectual and so powerful as to effect such a momentous conspiracy upon mankind and have it endure. The light of truth when thrown upon conspiracy always reveals the falsehood of it, and the fraud of it, but all the wisdom of men has not been able to find one error in the Nephite record; has not been able to point to one falsehood in the Book of Mormon, or to one falsehood in the testimony that these men gave of it. So I say that it is a high tribute that has been paid to these men, to charge that they could work so great a fraud as has been claimed that they did work upon all the intellectuality of all the world. Such a thing has never been done before and cannot be done at this time.

I want to read to you also the testimony of Ezekiel:

“The word of the Lord came again unto me, saying,

“Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes.” (Ez. 37: 15-20)

This is a very plain declaration of the uniting of the holy scriptures as they were kept and recorded upon the eastern hemisphere, the Jewish records, with the holy scriptures as they were kept and recorded on the western hemisphere, the Book of Mormon.

Relative to the testimony of these two nations. Nephi had the following to say:

(Continued on page 413)

THURSDAY, JUNE 29, 1939

EDITORIAL

Sincerity

A MORMON missionary in Hyde Park a few nights ago had a fine compliment paid to him, and to all the missionaries who speak there. Actually, of course, it was a compliment to the whole Church, for those that speak in the famous London forum are but representatives of the group.

"I will say this," said one of the listeners, "you do seem sincere. I have heard your missionaries speak here a number of times, and I really believe that you are sincere in what you are trying to teach."

Insincerity in anything has always been condemned by worthwhile people. Honesty is recognized as one of the primary virtues, and being insincere means being dishonest in a sneaking and mean way.

Flattery is one form of insincerity, widely used, and just as widely censured. It has been aptly said that flattery is like the smoke of incense, defiling the object it pretends to adore.

Universally Used And Universally Hated

HYPOCRISY is another form of insincerity, possibly the form most universally used and most universally condemned. Pretending to be what you are not; loudly condemning the very deeds which you have done or contemplated doing; holding a beautiful picture of truth before the world while keeping her chained in your lowest dungeon room to prevent her from arising and exerting her influence; all these are hypocrisy. For the dishonest publican, the woman taken in sin and many others, the Master had forgiveness. For hypocrisy and sham he had only the sternest rebuke.

With flattery and hypocrisy and the other forms of insincerity, men are trying to buy power, or recognition, or happiness. They are using counterfeit coins and expecting to receive genuine goods in exchange. They are signing their names to cheques without first having deposited the balance from which to draw.

Such actions never bring satisfactory results. Sincerity means that there actually exists something tangible, something which will serve as a foundation upon which to build. Insincerity shows a mirage which may look fine but which vanishes as we try to get closer to it, or put any weight upon it.

The Martyrdom

NINETY-FIVE years ago, on June 27th, 1844, two brothers were shot by a mob. One of them was considered a prophet of God by thousands of people. He bore witness to a new dispensation, to the restoration of the Gospel of Christ. He gave testimony that Jesus is the Christ, that God has spoken personally to man in these latter days. He sealed that testimony with his blood.

His brother was the Patriarch of the Church; the friend, supporter, confidant, diligent follower of the Prophet. He too bore witness to the divinity of the work of the Church of Christ. He too sealed his testimony with his blood.

A great many charges have been made against the Prophet Joseph Smith, along with his brother, and others who accepted his teachings. He has been accused of having perpetrated a gigantic fraud for his own gains, of having used his personality and cunning to gather followers that he might exploit them in various ways.

Sincere Beyond Doubt

AND yet, surely this could not have been so, for his teachings spoke of the Fatherhood of God, and the brotherhood of man, of faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. That he was sincere in these teachings we cannot doubt. For one thing, he was singularly consistent in picking only the truth to teach. If he was insincere, and did not believe in his own teachings, then he was foolish—a term which neither friends nor foes apply to him—for those teachings have endured the consuming fire of time and have come through the trial of application not only unmarred but strengthened.

If these two martyrs were insincere, then both of them were foolish to refuse to back down on their teachings and to permit themselves to be unlawfully imprisoned, when one of them frankly stated that he was going "like a lamb to the slaughter."

Whatever may be said about the founders and followers of the Church of Jesus Christ of Latter-day Saints, they were sincere. The blood of these two gives irrefutable evidence.

Proof of Sincerity

SINCERITY is important. If Joseph Smith, and Hyrum Smith, and others believed in the principles so strongly as to die for them; if today thousands of people are sincere enough to voluntarily leave home to preach their beliefs, leaving behind families who are sincere enough to support them in their labours; if today people will bear ridicule and censure of family and friends to embrace these teachings; if they are sincere enough to impress that sincerity upon others; then might not there be something upon which this sincerity is based?

Admittedly sincerity is no indication of being right. It has been pointed out that Paul was sincere in fighting the church; that on both sides in the great religious and other wars the majority of the fighters have been sincere; that the mass of the Jews were sincere in crucifying the Saviour.

However, there is a different attitude in approach when trying to *understand* the teachings of a man whom you believe to be sincere, than when trying to *expose* the errors in the teachings of one whom you believe to be a deliberate deceiver. The understanding approach to Mormonism is the only possible one to the thinking man who knows the facts.

—THORNTON Y. BOOTH

Backstage

By ELDER JOHN E. GILLESPIE, JR.

AUTHOR'S NOTE: The following article has been adapted from a column of philosophy and observations entitled "Backstage" by Leyson-Pearsall Company in the Salt Lake Tribune of Sunday, February 19th, 1939.

THE curtain falls to the sound of turbulent applause ending the first-night performance of a new theatrical production. It has been a praiseworthy accomplishment; an unusual play, well-cast, and masterfully executed. The buzz of complimentary criticism replaces the ovation. Remarks circulate concerning the artistry of the scenery, the composition of the settings, the continuity of the dialogue and the high-lights of the evening. Everyone seems pleased. An appealing play, well done, has sold itself to its audience.



It is hard for us to visualize anything going on in addition to that which we see on the stage. But every theatre has its "backstage." The backstage is not tidy, there is no camouflage to please the eye. The elaborate settings look quite commonplace against the red brick wall. All about are the evidences of work and production. Stagehands work with clock-like precision. Actors shining in grease-paint await their cues. Electricians face huge control boards ready to paint the stage with multi-coloured lights. Tensed directors hold last-minute inventories with their charges. In this irregular atmosphere abounds reality and here

are found elements of service and production without which there could be no glamorous "first-nights."

In each of us there exists a backstage. Each of us has such a laboratory where our character is self-analyzed—a laboratory fitted with tubes and tools created to our own peculiar make-up. Here the chemicals of experience test the metal of the man. Here on the backstage, not on display before the footlights of the world, is formed and moulded the man—purged of the good or of the bad into defeat or victory.

Out of the backstage of memory often come precious contributions that give us the strength to disregard the absence of applause as we go through life. There was that moment when Mother turned us over to the world of adventure with the simple admonition to be a good boy. And there was the time when Father turned his pocket inside-out and gave us its meagre contents that we might go to the city and become great among men. And there was also the moment when God answered our selfish little prayer to boost us upon our way.

These are the moments of backstage reality that have held us on a steady course.

It is on this backstage that I want to find God. It is here that He might help me to bring forth a character of strength. And for this reason I want a religion that works on the backstage. I want a religion through which I can reach God in all phases of life—physical, economical, social, intellectual, and spiritual. I want a religion that I can take through the blasts of scientific probing. I want a religion that tells me from whence I came, why I am here, and where I am going. I want a religion that lets me seek God for comfort and knowledge as I would my own father. I want a religion that teaches that God will look upon me as His own son; Who knows, understands, and loves me.

This religion is not a non-existent idea of Utopia. Nor is it a new revolutionary philosophy or creed. This religion is as old as time. This religion is but the true Church of Jesus Christ in its fulness, in its simplicity. And the true Church which He established is alive and flourishing today. From a simple unobtrusive beginning early in the nineteenth century the religion known as Mormonism has today come into its true light, is today having its rightful influence on the world. The message of the Church of Jesus Christ of Latter-day Saints is vibrant with truth. The restored Gospel of Jesus Christ has proved its greatness behind the scenes and in the spotlight and is now taking curtain-calls in the approbation of mankind.

WHAT THEY HAVE SAID—

“Of all the American religious books of the nineteenth century, it seems probable ‘The Book of Mormon’ was the most powerful. It reached perhaps only one per cent of the people of the United States, but it affected this one per cent so powerfully and lastingly that all the people of the United States have been affected, especially by its contribution in opening up one of our great frontiers.”—Henry A. Wallace,

United States Secretary of Agriculture in an address before the New York Times National Book Fair

News of the Church in the World

WITH the cross-nation travel between the east and west coast World Fairs in the United States, it is estimated that nearly one half million people will visit Temple Square in Salt Lake City this year. Former British Mission President Joseph J. Cannon, who is now president of the Temple Square Mission, states that there has been, during the first four months of this year,

an increase of visitors of more than 40 per cent over the corresponding four months of 1938. During the full year of 1938 there were 335,404 tourists who stopped to visit Temple Square. If the remainder of this year follows the indication of the first four months it will mean a total visiting list for 1939 of approximately 469,500.

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Gospel Queries

With ELDER DAVID S. KING

NOTE: The questions answered in this column are selected from those most frequently asked missionaries and other members of the Church. Any question you would like to see discussed here should be stated briefly and mailed to, "Gospel Queries, 5 Gordon Square, London, W.C.1."

Q: Is it possible for a person who has been assigned to the terrestrial or the telestial kingdom to ultimately progress to the celestial kingdom?

A: *The Doctrine and Covenants* says: "And they (the inhabitants of the telestial kingdom) shall be servants of the Most High; but where God and Christ dwell they cannot come, worlds without end." (76: 112) The phrase, "where God and Christ dwell," undoubtedly refers to the celestial kingdom.

Apostle Melvin J. Ballard answered this question as follows: "Those whose lives have entitled them to terrestrial glory (or telestial) can never gain celestial glory. One who gains possession of the lowest degree of the telestial glory may ultimately arise to the highest degree of that glory, but no provision has been made for promotion from one glory to another . . . The very fibre and texture of the celestial body is more pure and holy than a telestial or a terrestrial body, and a celestial body alone can endure celestial glory . . . When we have a celestial body, it will be suited to the celestial conditions, and a telestial body could not endure a celestial glory. It would be torment and affliction for them. I have not read in the scriptures where there will be another resurrection where we can obtain a celestial body for a terrestrial body. What we receive in the resurrection will be ours forever."

Progression in the telestial sphere will be unlimited, but its inhabitants will never overtake those in the highest sphere. Compare the kingdom of glory to a race in which half the runners are given a hundred-yard handicap. If all the runners travel at the same speed the ones behind will never overtake those ahead.

Q: How do you explain the passage in the Pearl of Great Price: "And the first man of all men have I called Adam, which is many"? (Moses 1: 34)

A: This passage actually means, ". . . have I created Adam, which is the father of manly." Adam was the sire of the human race, and through him countless millions of posterity have been given the blessings of mortality.

Q: Which is the oldest Bible in the world, and also the oldest Christian manuscript?

A: *The Codex Vaticanus* is recognized as the oldest bible in the world and dates back to 340 A.D. While *the Codex Sinaiticus* is more complete, its date is more recent by two decades. The latter codex was purchased by the British government from the Soviet Republic for £100,000. *The Codex Alexandrinus* dates from 450 A.D. The oldest Christian manuscript in the world is a little scrap of papyrus dating from the year 140 A.D. Upon it is told the story of Christ healing a leper, but it cannot be identified with any of the accounts in the four gospels. It is on exhibition in the British museum.

Q: Was the manifesto, which discontinued the practice of plural marriage, a revelation from God?

A: The manifesto, issued in 1890 and adopted by the Church in conference assembled, was not a revelation but was a statement drawn up by the leaders of the Church, based upon a revelation from God given to President Wilford Woodruff. The Church has not repudiated the principle of plural marriage but, in obedience to a divine commandment, has suspended its operation.

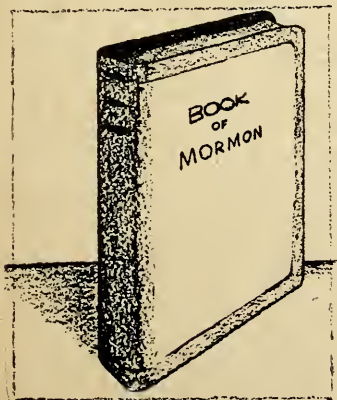
Q: What are some of the scientific truths which were taught by the Prophet Joseph Smith?

A: Although Joseph Smith was not a scientist, through the inspiration of the Lord he was able to give to the world many truths of a scientific nature. He taught that matter and energy are indestructible. He suggested the presence of a universal ether which controlled the operation of all natural phenomena. He called it the Holy Spirit. He taught that all heavenly bodies are in motion, that they move in great clusters or systems, and that many of them are inhabited by beings like ourselves. He taught that spirit was matter of a refined nature, and that man's spiritual body was organized long before his earthly body. He taught the injurious effects of alcohol and tobacco and other stimulants long before physicians and bio-chemists were ready to agree with him. In all his teachings, he was ahead of his times, and even today the scientific and religious world cannot fully grasp the truth and sublimity of these teachings. Truly one must declare, "He was a prophet of God."

THE UNITING OF THE SCRIPTURES

(Continued from page 407)

"Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak . . . unto one nation like unto another. And when the two nations shall run together the testimony of the two nations shall run together also . . . Wherefore, because that ye have a Bible ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written." (II Nephi 29: 8-10)



It is recorded in the 13th chapter of First Nephi, the 38th verse: "And it came to pass that I beheld the remnant of the seed of my brethren, and also the book of the Lamb of God, which had proceeded forth from the mouth of the Jew that it came forth from the Gentiles unto the remnant of the seed of my brethren." That was the Jewish Bible. And then in the 39th verse: "And after it had come forth unto them I beheld other books, which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles and the remnant of the seed of

my brethren, and also the Jews who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true."

These other books that have gone forth to these people, after the Gentiles took to them the holy scriptures from Jerusalem, are the volumes of scripture that God has given to this people in these last days, among which are the Doctrine and Covenants, the Pearl of Great Price and the Book of Mormon. They have gone forth to the remnant of the seed of Lehi, and to Jew and Gentile, as a testimony that Jesus is in very deed the Christ, the great Eternal God, and for that purpose were they preserved, and for that purpose did God send His commissioned servants amongst these people, to bear witness unto them of that great truth, without a knowledge of which salvation cannot come to them, neither to Jew nor to Gentile, nor to the remnant of the house of Lehi. There must be a knowledge of the Christ in order to have salvation, and these sacred scriptures God has preserved that men might have a knowledge of Him, and they are a witness unto all men that He is in very deed the great and Eternal God, and they are convincing unto all men who are earnest seekers for the truth. They are a witness unto the whole world of that great fact and are convincing to men who are ready and willing to accept truth wherever it may be found.

It is our testimony to all the world that the fulness of the Gospel of Jesus Christ has been revealed unto man; that the heavens have been opened; that God spoke to Joseph Smith in our own dispensation and commissioned him, and charged him with the responsibility of giving to the world the truth relative to God, and the true story of God. And all men who accept that story, and who accept Christ as the Great and Eternal God, and who are willing to abide by His law, and who receive His word in their hearts, and who write it upon their countenances, they shall find rest and peace and eternal life, if they endure unto the end of their days.

But men must repent of their sins. They must forsake wickedness. They must seek God and his righteousness. They must desire the Holy Ghost. They must seek to retain it after they get it, that it might cleanse them and sanctify their bodies, that they might gain eternal life. And therein is the mercy of God, that He will save men from their sins if they will turn away from them. Whether it be Jew or Gentile, if they will repent of their sins; if they will come unto God, and if they will evidence their repentance by accepting all the doctrines and ordinances of the Church, they will be saved. And the Church of Jesus Christ is God's Church, which has been established by the Lord in these last days as a medium for carrying on the Lord's work. Hence, if they will repent of their sins, and will evidence that repentance by accepting the doctrines and the ordinances that God has given unto the Church, which are given by revelation and are free to all men who are willing to accept them in humility, and in contriteness, with a determination to serve God, it shall be well with them.

Of Current Interest

LIGHT being used by the Canadian National Exhibition is almost equal to that of an average-sized Ontario city. Its peak load of 6,000 horsepower is more hydroelectric power than that used by a number of Ontario communities.

The **ELECTRIC "EYE"** has replaced the human eye to insure uniform quality in the manufacture of steel by the Bessemer process. During the past 80 years the skilled eyes of the workmen have determined, by watching the flame, when the impurities had been blown out of the hot metal. Several years have been spent by research men to find an invariable method of watching the Bessemer converters. The photo-electric cells incorporated in the new flame control are claimed to operate with split-second speed and to have none of the inaccuracies of fatigue, inattention, poor physical condition, etc. of the workman.

AN EXPRESSION of international good will was shown when Boy Scouts of Canada exchanged flags with Boy Scouts of America at the twenty-eighth annual Ontario Council held recently in Toronto.

THE "CHEMIST SHOP" valuation of the human body has been computed by Dr. William A. Pearson of Hahnemann Medical College to be approximately four pence. This computation was made on the basis of chemicals found in the human body.

THE WHALE was once a land mammal which gradually, over a long period of time, became a water mammal, according to Dr. E. L. Packard, director of Oregon State College's Institute of Marine Biology.

DURING the King and Queen's recent visit to Canada an old court ritual taken from the history books took place. The King collected "rent"—two black beaver skins and

two elk-heads—from the famous Hudson Bay Company.

UNDER the direction of the National Roads Board of the Union of South Africa, a network of good roads, comparable to the "Autobahnen" of Germany, is spreading over the Union. These superhighways of broad asphalt belts will replace the hazardous roads that grew from the trails of ox wagons of many years ago.

FREEZING is an effective method of keeping bread fresh, according to tests reported in a publication of the American Chemistry Society. When frozen to two degrees below zero Centigrade, bread remained good for 20 days; when frozen at 35 degrees below zero Centigrade it could not be distinguished from freshly-baked bread for approximately 20 days, and it was yet saleable even after 110 days in a freezer.

A NEW SYSTEM of signal lights may be adopted by a prominent British Railway company. Instead of the signal lamps being continuously alight, the appropriate signal is automatically displayed as soon as the train is within sighting distance, and is extinguished when the train has passed.

THE DISCOVERY of spears, arrows and other arms in ancient Thermopylae Pass by archeologists confirms the historical account of the battle there in 480 B.C., in which the Spartan King Leonidas and many of his men were killed defending themselves against advancing armies of the Persian leader, Xerxes.

SINGING in the bathtub, according to Dr. Miles Dresskell, helps to build a happy family. "Even if you don't have a good voice, singing will provide great individual satisfaction for you," says Dr. Dresskell. "It gives a great emotional outlet, which in turn leads to increasing kindness in the family circle."

From the Mission Field

Departing Missionaries—



Elder Johnson Elder Taggart

Elder Donald L. Johnson, who has laboured in Welsh, Leeds and Hull Districts, being supervising elder of the latter, and in the British Mission Office as Executive Secretary of the Y.M.M.I.A. and manager of the bookstore, was honourably released on Thursday, June 29th, and will return to his home in Elsinore, Utah.

Elder Henry Milton Taggart, who has laboured in Leeds District, where he was supervising elder, was honourably released on Friday, June 23rd, and will return to his home in Salt Lake City, Utah.

Appointments—

Aloa Dixon was appointed British Mission Primary Supervisor on Thursday, June 1st.

Elder Robert G. Hodson was ap-

pointed Genealogical Supervisor and Mission Recorder on Saturday, June 10th.

Elder Mark P. Lyman was appointed Supervising Elder of Leeds District on Friday, June 23rd.

Elder Stanley W. Glass was appointed supervising elder of Hull District on Thursday, June 29th.

Doings in the Districts—

SHEFFIELD—A concert was held on Saturday, May 20th by the Doncaster Primary Association. During the evening, Mavis Porter was crowned Primary Queen of the Branch by Sister Muriel I. Holton. Peggy Card and Jean Burton were attendants to the Queen and Derek Card was the crown-bearer.

LONDON—St. Albans Branch inaugurated their Building Fund on Sunday, June 11th. A committee to direct the fund was chosen at that time consisting of Brother J. R. Cunningham, Chairman; Brother W. O. Chipping, Treasurer; Sister Irene Gillings, Secretary; Sister Ada Webb; and Sister Winifred A. Osborn.

On Wednesday, June 16th, a social was held in St. Albans Branch Hall. Games, refreshments and dancing were enjoyed by all who attended.

PERSONAL

ROBERTS-LEADLEY—On Sunday morning, June 11th, Frederick Stanley Roberts and Gwendolyn Leadley were married by Elder Don-

ald L. Johnson, at the L.D.S. Chapel in Hull. Musical selections were furnished by Sister Marion Barratt.

DEATHS

BARTON—Funeral Services for President William Barton, of Bolton Branch, who died on Monday, June 12th, were held on Thursday, June 15th. The Services were conducted by Brother Hugh Jones, and Elder Clifford Bagley, district president, delivered an address. Elder William Bousfield dedicated grave.

HILL—George William Hill, 78.

died on Sunday, June 4th, after a long period of illness. Funeral services were conducted on Thursday, June 8th, at the Marlpool Cemetery. Elder Byron A. Howard conducted the services and Elder Frederick W. Hopkins dedicated the grave. A Memorial Service was held on Sunday, June 11th, in Eastwood Branch Hall.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
Purwell Lane.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
L. D. S. Hall, Zion Rd.,
off Clarence Road.
- Burnley:**
†L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
L. D. S. Hall,
4B, Silver Street.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
South Side,
Masonic Hall,
30, Abbotsford Pl., C.5.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, King Charles St.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
Downham Fellowship
Club, between 29 & 30,
Arcus Rd., off Glenbow
Rd., Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Road
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontillanfraith:**
Enquire:
81, Brynteg Street.
- Preston, Lancs:**
L. D. S. Hall,
44, Avenham St.
Off Fishergate.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Shcrriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
Liberal Association
Hall, 13a, Queen's
Street, Redcar-on-Sea
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station.

‡—6.15 p.m.

*—6.00 p.m.

†—7.00 p.m.

‡—2.30 p.m.

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